1: DeLand O-4 (No date)1908 NQ17 Mandan NQ17

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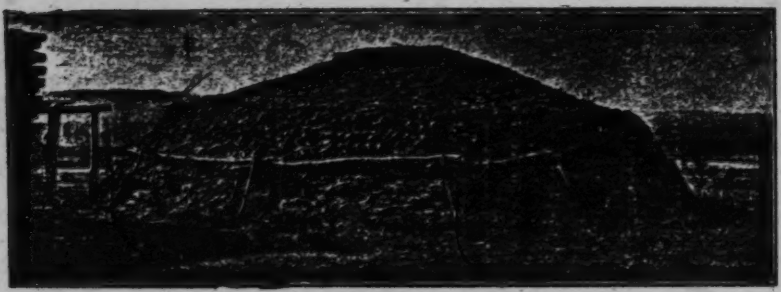

OLD EARTH LODGE.

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A SUMMER COTTAGE.

[face p. 289]

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souri river, where they were living at the time they were discovered by the fur trader." That one of Dr. Robinson's authorities which he recalls as a basis for the foregoing statement concerning the Mandans having had an abode in the Lake Winnipeg country is, he declares, Clarke in his "Indian Sign Language," under various tribe headings therein, from some of which accounts we have hereinbefore quoted. He expresses with confidence his belief that he came in contact with further information leading to the same conclusion, but is at present without definite information as to the identity of such authorities.

We will now set forth the account at large of Sieur Pierre Gaultier de Varennes de la Verendrye, as published in "Canadian Archieves" (1889 pp. 1-29), concerning his visit to the Mandans in 1738, being, so far as now known, the first formal approach made by white men to those Indians, from which will appear the decided agricultural proclivities of this tribe, a reference also to their formidable barricaded villages or "forts," their exceptional makeup as to complexion, their marked hospitality, their fear of the Sioux, their shrewdness as traders, etc.

Verendrye's Account. "On the morning of the 28th we arrived at the place selected for the meeting of the Mandans, who arrived toward evening—a chief with thirty men and the four Assiniboines. The chief, after having from the top of a height considered for some time the extent of our village, which appeared of a good size, I had him brought to the hut where I was, where a place had been prepared to receive him on one side of it. He came and placed himself near me; one of his people then, on his part, presented me with a gift of Indian corn in the ear, and of their tobacco in rolls, which is not good, as they do not know how to cure it like us. It is very like ours, with this difference, that it is not cultivated and is cut green, everything being turned to account, the stocks and the leaves together. I gave him some of mine, which he thought very good. I acknowledged that I was surprised, expecting to see different people from the other Indians, especially after the account given me. There is no difference from the Assiniboines; they are naked, covered only with a buffalo robe, worn carelessly without breech clout.

"I knew from that time that we had to make an allowance for all we had been told. The chief spoke to me in Assiniboine, testifying the joy which I had given to all their nation by my arrival

1: DeLand O-4 (No date)1908 NQ17 Mandan NQ17

764 length was pronounced by his brother, in which he impressed on their minds, the great importance which the deceased man had been to their nation; rehearsed his war exploits, and concluded by urging all to follow his example, and to become of equal usefulness to their tribe. Then they would be sure of following and becoming companions of him, and all the other great warriors, which had died before, in the world of spirits. After this address was closed, provisions were brought out, consisting of boiled dog's flesh, of which the company just tasted, and then a bowl full of it was presented to the dead man. He was then taken up by four men and carried outside of the village, just into the edge of the woods, and placed on a stage which had been previously erected, about ten feet high. The bowl of food was brought and set by his head, and his arms and accoutrements laid by his side. In this manner their dead are deposited, and are never buried. The wife and relations of the deceased made the most violent and dreadful howlings, tearing their hair and appearing to be in the deepest anguish, under the loss they had sustained."

142 **Complexion, Etc.** "The Mandans and the Gros Ventres are of the lightest complexion, and largest Indians on the Missouri. Their hair inclines to a chestnut color, and in some instances has a slight curl; it is never so lank and course as most other Indians. Their eyes are full and lively, their cheek bones rather high, and their countenances open and agreeable. The Gros Ventres have more of a fierce, savage look, than the Mandans who are courteous and sociable in their behavior. They are neat in their dress, which is similar to that of the Rus, except that they decorate it with white rabbit, and white ermine skins. Many of their lodges, or huts, are decorated in a beatiful manner; having the inside lined with the richest furs, such as the lynx, beaver, otter, white rabbit, martin, fox, mountain cat and white ermine, sewed together like patch-work, which gives them a rich and beautiful appearance. The lodge of the head chief was sixty feet in diameter, elegantly lined with furs, and the seats, which are also used as beds, were covered with the grizzly bear and buffalo skins. These people keep their lodges and buildings in a state of great neatness. They cultivate the same kind of produce with the Rus, and carry on a trade with the roving Indians, who occasionally visit them. The Mandans and Gros Ventres live in great friendship, although

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1: DeLand O-4 (No date)1908 NQ17 Mandan NQ17

(Coale & Maxwell, Baltimore, 1816), and he also mentions briefly the tribe in his "Views of Louisiana," (Schaeffer & Maund, Balto., 1817.) He was a lawyer of keen observation, given somewhat to philosophical reflections upon the red man. The party reached the Mandan villages July 26, 1811. We quote as follows from his "Voyage," etc.:

Villages. "Wednesday, 26th, (July, 1811.) Continued our voyage through a beautiful country, on both sides of the river. In the afternoon passed by all five of the Mandan villages, which are situated upon high open plains, the village of She-he-ke, divided from the others by a handsome stream. The inhabitants had gathered to the bank to see us, several waded into the water, but returned when we beckoned to them not to approach. The men were generally naked, the women dressed according to their age or quality, from the course elk skin, to the elegant agalia. It was late at night before we reached the fort of the Missouri Company, which is situated above all the villages, and sixteen hundred and forty miles from the mouth of the Missouri, and in latitude 47 degrees, 13 minutes N."

Brackenridge describes the grim spectacle of the aerial sepulcher of the Mandans:

Burial Scaffolds. "We made several excursions to the villages below, the nearest about six miles off; but as they differ but little from those of the Arikara, I will give no particular description of them. I noticed but one thing as remarkable.

"About two miles on this side of the first village, my attention was attracted by a number of small scaffolds, distributed over several acres of ground on the slope of a hill. I soon discovered that this was a depository of the dead. The scaffolds were raised on forks about ten feet, and were sufficiently wide to contain two bodies; they were in general covered with blue and scarlet cloth, or wrapt in blankets and buffalo robes; we did not approach near enough to examine closely, this frightful Golgotha, or place of human skeletons, but we could see a great number of valuable articles which had been left as offerings to the manes of the deceased. Several crows and magpies were perched upon them; we could not but experience a sensation of horror, when we thought of the attraction which brought these birds to this dismal place. Some of the scaffolds had nearly fallen down, perhaps overturned by the wind, or the effect of decay, and a great num-

2: Bowers E-5 (1930-1931)1950 NQ17 Mandan NQ17

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FIG. 1.—Sitting Crow and Crows Heart, Goose Society Singers.

2: Bowers E-5 (1930-1931)1950 NQ17 Mandan NQ17

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FIG. 2.—Scattercorn (*left*) and Mrs. Sitting Crow

2: Bowers E-5 (1930-1931)1950 NQ17 Mandan NQ17

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FIG. 4.—Mrs. Good Bear

3:Will and Spinden E-5 (1905) 1906
NQ17 Mandan NQ17

353 Between every pair was a large post. An elevation showing some of the details is reproduced from Morgan in Figure 1, and a ground plan, in Figure 3.

251 171 The sedentary character of the Mandans and the fact that they practiced agriculture led to the development among them of several cultural features not found among the purely hunting tribes. In common with most sedentary tribes they made use of caches or storage pits. Henry[1] gives a description of them saying that, in the fall after harvest, the corn was dried, shelled and put in deep pits. These were about eight feet deep, with a mouth just wide enough for a person to get in, but the inside was hollowed out larger and the sides and bottom were lined with straw. The cache contained twenty to thirty bushels of beans or corn where it kept for several years. The caches were scattered everywhere about the village. Catlin mentions caches, saying that they placed corn in pits six or seven feet deep, jug shaped, and tightly closed at the top.

291 DRESS:—The dress of the Mandans in general was much like that of their neighbors, at the later period of their history at least. There were however some minor differences. Verendrye says that at his visit the men went naked, except for a carelessly worn buffalo robe—not even wearing a breech cloth. The women wore very little as a rule, their only article of attire being an apron about the waist, a hand's breadth wide and a foot long. But he adds later that some of them wore a gown of very soft deerskin. It is probable that other articles of dress were borrowed from their neighbors as time went on.

515 302 The men and women both began the day with a bath, after which the body was carefully oiled with castoreum. For any ceremonial or feast the body was also painted in colors, these being mixed with grease. After the bath the face and hair were nearly always whitened. The men in Maximilian's time usually wore a breech cloth, of black and white cloth, and moccasins with little or no ornamentation. The upper part of the body was usually naked as they seldom wore the leather shirt used in many other tribes. Even in the winter, Maximilian says they wore only the buffalo robe over the upper half of the

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[1] Op. cit., vol. I, p. 360.

3:Will and Spinden E-5 (1905) 1906
NQ17 Mandan NQ17

body. The small boys went naked but the girls wore a leather dress similar to those of the older women. The woman's dress was the buck-skin tunic which went just below the knee, a girdle held it at the waist, the sleeves were open and the base of the skirt was often fringed. Bead necklaces and earrings were worn, and leggings which did not reach to the knee. The men also wore leggings which were the counterpart of those found among the other plains tribes.

Although the Mandans ordinarily dressed very plainly, yet for the feasts and ceremonies they arrayed themselves as gorgeously as did any of their neighbors, and in practically the same way. Then they wore richly embroidered leather shirts, moccasins covered with quill work, necklaces of elk teeth, bears' claws, odorous roots and large glass beads, with fine painted and embroidered robes, tobacco pouches, quivers, medicine bags, and all the paraphernalia of the plains ceremonial dress. Scalps were used as among the Dakotas, ceremonial pipes and bows were carried. The head-dresses of war eagle, hawk, crow, and raven feathers were worn by members of different societies and occasionally the head-dress of two small polished pieces of buffalo horn was worn. This last was found frequently among the Dakotas. Antelope and deer hoofs were used often as a fringe of bangles along the shirt hem or the sides of the leggings.

The Mandans had a peculiar method of dressing the hair, unlike other Siouan tribes but very much like the Arikara. The hair of the men was allowed to hang down to the thighs, or even to the knees, it was separated into a number of strands, each of which was stuck along its whole length, two or three inches apart, with lumps of mixed glue and colored clay, making nearly solid plaits one and a half inches thick. Oftentimes these plaits were pieced out with beaver skin strips or hair from scalps. One lock of hair hung down forward over the nose, and this was unornamented except for a red ribbon tied about it. There were two copper strips covered with blue and white glass beads woven with the hair on the sides. These hung by one end and were also decorated with dentalia. On the back of the head was an ornament, flat, three or four inches thick, of wood or twisted metal wire. It was fastened to the hair and

3: Will and Spinden E-5 (1905) 1906
NQ17 Mandan NQ17

Plate XXXVI, figs. *s* and *t*, shows two bone fish-hooks which were unearthed. Figs. *u* and *v*, on the same plate, figure two pieces of worked bone which may be fish-hooks in the process of manufacture.

Bone was made into a great number of ornamental objects. Of these, beads were the more numerous in the remains. Bone beads were usually made from the leg and wing bones of birds. Plate XXXVI, figs. *l* to *o*, are bones from which beads have been wholly or partially cut off. Plate XXXVI, figs. *a* to *k*, are beads of different sizes, ranging from an inch and a half to a quarter of an inch in length, and of varying diameters.

"Bracelets" made from the rib bones of small animals are shown in Plate XXXVI, figs. *w* to *z*. These are usually grooved on one side and rounded on the other, and perforated at one end. While calling these bracelets it is difficult to understand just how they were used as such and they may have been simply pendants.

Plate XXXVI, fig. *r*, represents a bone object, with notches on the four sides much like the rectangular stones previously described. This object is flat on one side and curved on the other and has a high polish.

Plate XXXVI, figs. *p* and *q*, are fragments of buffalo shoulder blades which have perforations, their use being uncertain.

FIG. 10. A BONE BUCKLE. ½

Fig. 10 shows a curious piece of bone which probably served as a buckle. It is made of the outside portion of a buffalo rib.

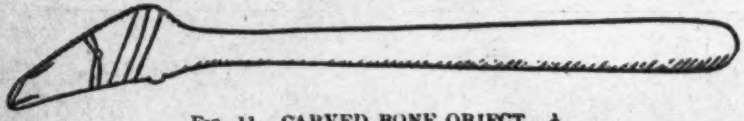

FIG. 11. CARVED BONE OBJECT. ½

The only piece of realistic art found is shown in Fig. 11. This bone is beautifully carved and polished. One end is incised to represent a crane's head, while the rest is rounded off to

6: Wied-Neuwied T-5 (1832-1834) 1843 NQ17 Mandan NO17

301 Such a necklace is seldom to be had for less than twelve dollars; and very often the owners of them will [435] not part with them on any terms. The Mandans adorn themselves with many other kinds of necklaces, such as strings of glass beads, scented roots, or fungi, elks' teeth, for 100 or 150 of which they will, in exchange, give a horse, or something equivalent. These Indians generally 291 302 301 wear no covering on the upper part of the body; the leather shirt of the Assiniboins, Sioux, Crows, Blackfeet, and other nations that live more to the north and north-west, are seldom used among them; yet a few individuals have obtained them from those Indians, either as presents, or by barter. Even in the midst of winter, the Mandans wear nothing on the upper part of the body, under their buffalo robe. They paint their bodies of a reddish-brown colour, on some occasions with white clay; and frequently draw red or black figures on their arms. The face is, for the most part, painted all over with vermilion, or yellow, in which latter case the circumference of the eyes and the chin are red. There are, however, no set rules for painting, and it depends on the taste of the Indian dandy; yet, still, a general similarity is observed. The bands, in their dances, and also after battles, and when they have performed some exploit, follow the established rule. In ordinary festivals, and dances, and whenever they wish to look particularly fine, the young men paint themselves in every variety of way, and each endeavours to find out some new mode. Should he find another dandy painted just like himself, he immediately retires [554] and makes a change in the pattern, which may happen three or four times during the festival. If they have performed an exploit, the entire face is painted jet black. Sometimes, though seldom, the Mandans adorn the wrist and upper arm with polished steel bracelets, which they obtain from the merchants; often they wear many brass rings on their fingers, and are, on the whole, excessively fond of ornaments and finery. The chief article of their dress is the ample buffalo robe, called mahita, or mih-shs, which is often very elaborate and valuable. In dry weather these buffalo robes are worn with the hair inwards, and in rainy weather with the hairy side outwards. They are tanned on the fleshy side, and painted either white or reddish-brown, and ornamented with a transverse band of blue or white glass beads, and three large rosettes of the same beads, often of very tasteful patterns, at regular intervals. The centre is frequently red, surrounded with sky blue, embroidered with white figures, or sometimes the reverse. The transverse band is worked with variously dyed porcupine quills, and is then narrower. This, however, is now old-fashioned, and was worn before the coloured glass beads were obtained in such numbers 532 from the Whites. Other robes are painted with a reddish-brown ground, and black figures, especially of animals; others have a white ground, with representations of their heroic deeds in black, or in gay colours, with the wounds they received, the loss of blood, the killed, the prisoners, the arms they have taken, the horses stolen (the number of which is indicated by the number of horse-shoes), in black, red, green, or yellow figures, executed in their yet rude style of painting. The

6: Wied-Neuwied T-5 (1832-1834) 1843 NQ17 Mandan NQ17

nations on the Missouri are all in the habit of painting such robes; but the Pawnees, Mandans, Manitaries, and Crows, are the most skilful in this art.* Another mode of painting their robes is, to represent the number of valuable presents they have made. By these presents, which are often of great value, they acquire reputation and respect among their countrymen. On such robes we observed long red figures, with a black circle at the termination, placed close to each other in transverse rows; they represent whips, indicating the number of horses given, because the whip belonging to the horse is always bestowed with the animal. Red or dark blue transverse figures indicate cloth or blankets given; parallel transverse stripes represent fire-arms, the outlines of which are pretty correctly drawn. The robe is frequently cut, at the bottom, into narrow strips, like fringe, and ornamented on the sides with tufts of human hair, and horse-hair dyed yellow and green, and with glass beads. Formerly the Indians painted these robes more carefully than they now do, and it was possible to obtain one for five musket balls and some powder; now they are far inferior, and eight or ten dollars is not unfrequently paid for them. A robe handsomely painted is equal in value to two not painted.

Their leggins are fastened with straps to their leathern girdles, and are embroidered at the outer seam with stripes, one or two inches in breadth, of porcupine quills, of beautiful various colours, and often with blue and white beads, and long leathern fringes, which form at the ankle a thick bunch, which trails upon the ground. The leather of which their leggins are made is, for the most part, stained of a reddish-brown, or pale red, usually with clay, sometimes white, and often marked below the knee with black transverse stripes. They, as well as all the tribes of North America, use what the English call a breech-cloth (Nokka), which is a narrow strip of woollen cloth, striped black and white, which passes between the thighs under the girdle, before and behind, where it hangs down. Their shoes, which are made of buck skin, or buffalo leather, are generally plain, or very slightly ornamented; but, in full dress, they are embroidered with coloured rosettes, or strips of dyed porcupine quills or beads. Those men who have performed exploits wear, round the ankles, wolf's tail, or pieces of otter skin, which are lined with red cloth, and trail on the ground. In the summer, when the men are at home, and go about in state, they carry the fan of eagle's feathers in their hands, which we have before described. What the Anglo-Americans call "the crow," which is worn by the warriors of the nations of the Mississippi, and the Lower Missouri, is wholly unknown among the tribes of the Upper Missouri, the Sioux, Assiniboins, Crows, Mandans, Arikkaras, Manitaries, and Blackfeet.

The boys are generally naked, and in winter merely have a robe thrown over them; the girls are dressed in leather in summer as well as winter. The women wear a long leather

* There is a print of such a robe in Major Long's Expedition to the Rocky Mountains, and another in Plate XXI., Fig. 1., of my Atlas. The original was painted by Mato-Topé himself, and the figures on it represent some of his principal exploits, in which he killed, with his own hand, five chiefs of different nations.

6: Wied-Neuwied T-5 (1832-1834) 1843 NQ17 Mandan NQ17

291 garment, with open sleeves, and a girdle round the waist; the hem of this dress is often scolloped and fringed; they ornament the wrists with iron rings, and tie strings of glass beads round their necks, and sometimes in their ears. Their leggins, called, by the Canadians, mitasse, are short, reaching only from the ankle to the knee. Their shoes are simple, and without any ornament.

301 Tattooing is in use among these people, but by no means general. Most commonly only the left half of the breast and the corresponding arm are marked with black parallel stripes, and a few other figures. The lower arm and some of the fingers are occasionally marked; the men do not tattoo their faces, and they are far inferior in this art to the New Zealanders and other nations of the South Seas. Among the women such designs are sometimes seen, but not [56] frequently, and they are chiefly among the women's hand of the white buffalo cow.[1] The point of the needle is dyed a dark blue with the bark of the willow soaked in water.

302 171 In Major Long's Travels to the Rocky Mountains it is stated that the Crows rub their bodies with castoreum, on account of its pleasant scent. I must observe, however, that the custom is not confined to one nation, but is practised by the Mandans, Manitaries, Crows, and Blackfeet, and most of the other tribes of the Upper Missouri. They mix the castoreum with a red colour, and with it rub their face and frequently their hair.

361 712 Having obtained a clear idea of the outward appearance of these Indians, we will next consider their habitations, villages, and domestic life. Their villages are assemblages of clay huts, of greater or less extent, placed close to each other, without regard to order. Mih-Tutta-Hang-Kush, the largest of the Mandan villages, was about 150 or 200 paces in diameter, the second was much smaller. The circumference forms an irregular circle, and was anciently surrounded with strong posts, or palisades, which have, however, gradually disappeared as the natives used them for fuel in the cold winters. At four places, at nearly equal distances from each other, is a bastion built of clay, furnished with loop-holes, and lined both within and without with basket-work of willow branches. They form an angle, and are open towards the village; the earth is filled in between the basket-work; and it is said that these bulwarks, which are now in a

[1] [This is one of the women's age-grade societies.--Analyst.]

7: Catlin R, E-5 (1832-1840) 1857
NQ17 Mandan NQ17

LETTER No. 14.

MANDAN VILLAGE, UPPER MISSOURI.

291 171 The Mandans in many instances dress very neatly, and some of them splendidly. As they are in their native state, their dresses are all of their own manufacture; and of course, altogether made of skins of different animals belonging to those regions. There is, certainly, a reigning and striking similarity of costume amongst most of the North Western tribes; and I cannot say that the dress of the Mandans is decidedly distinct from that of the Crows or the Blackfeet, the Assinneboins or the Sioux; yet there are modes of stitching or embroidering, in every tribe, which may at once enable the traveller, who is familiar with their modes, to detect or distinguish the dress of any tribe. These differences consist generally in the fashions of constructing the head-dress, or of garnishing their dresses with the porcupine quills, which they use in great profusion.

291 171 177 Amongst so many different and distinct nations, always at war with each other, and knowing nothing at all of each other's languages; and amongst whom, fashions in dress seldom if ever change; it may seem somewhat strange that we should find these people so nearly following, or imitating each other, in the forms and modes of their dress and ornaments. This must however, be admitted, and I think may be accounted for in a manner, without raising the least argument in favour of the theory of their having all sprung from one stock or one family; for in their continual warfare, when chiefs or warriors fall, their clothes and weapons usually fall into the possession of the victors, who wear them; and the rest of the tribe would naturally more or less often copy from or imitate them; and so also in their repeated councils or treaties of peace, such articles of dress and other manufactures are customarily exchanged, which are equally adopted by the other tribe; and consequently, eventually lead to the similarity which we find amongst the modes of dress, &c. of the different tribes.

291 The tunic or shirt of the Mandan men is very similar in shape to that of the Blackfeet—made of two skins of deer or mountain-sheep, strung with scalp-locks, beads, and ermine. The leggings, like those of the other tribes, of whom I have spoken, are made of deer skins, and shaped to fit the leg, embroidered with porcupine quills, and fringed with scalps from their enemies heads. Their moccasins are made of buckskin, and neatly ornamented

7: Catlin R, E-5 (1832-1840) 1857
NQ17 Mandan NQ17

with porcupine quills—over their shoulders (or in other words, over one shoulder and passing under the other), they very gracefully wear a robe from the young buffalo's back, oftentimes cut down to about half its original size, to make it handy and easy for use. Many of these are also fringed on one side with scalp-locks; and the flesh side of the skin curiously ornamented with pictured representations of the creditable events and battles of their lives. 291

Their head-dresses are of various sorts, and many of them exceedingly picturesque and handsome; generally made of war-eagles' or ravens quills and ermine. These are the most costly part of an Indian's dress in all this country, owing to the difficulty of procuring the quills and the fur. The war-eagle being the "*rara avis*," and the ermine the rarest animal that is found in the country. The tail of a war-eagle in this village, provided it is a perfect one, containing some six or eight quills, which are denominated first-rate plumes, and suitable to arrange in a head-dress, will purchase a tolerable good horse (horses, however, are much cheaper here than they are in most other countries). I have had abundant opportunities of learning the great value which these people sometimes attach to such articles of dress and ornament, as I have been purchasing a great many, which I intend to exhibit in my Gallery of Indian Paintings, that the world may examine them for themselves, and thereby be enabled to judge of the fidelity of my works, and the ingenuity of Indian manufactures. 292 435

In these purchases I have often been surprised at the prices demanded by them; and perhaps I could not recite a better instance of the kind, than one which occurred here a few days since:—One of the chiefs, whom I had painted at full length, in a beautiful costume, with head-dress of war-eagles' quills and ermine, extending quite down to his feet; and whom I was soliciting for the purchase of his dress complete, was willing to sell to me all but the head-dress; saying, that "he could not part with that, as he would never be able to get quills and ermine of so good a quality to make another like it." I agreed with him, however, for the rest of the dress, and importuned him, from day to day, for the head-dress, until he at length replied, that, if I must have it, he must have two horses for it; the bargain was instantly struck—the horses were procured of the Traders at twenty-five dollars each, and the head-dress secured for my Collection.

There is occasionally, a chief or a warrior of so extraordinary renown, that he is allowed to wear horns on his head-dress, which give to his aspect a strange and majestic effect. These are made of about a third part of the horn of a buffalo bull; the horn having been split from end to end, and a third part of it taken and shaved thin and light, and highly polished. These are attached to the top of the head-dress on each side, in the same place that they rise and stand on the head of a buffalo; rising out of a mat 292

10: Neill H-4(no date) 1884 NQ17 Mandan NQ17

574 chief gave our horses in charge of a young man, and told us
609 we need not be uneasy as there would be good care taken of them.

574 On going into the hut, we found buffalo hides spread on the
262 ground, before the fire, for us to sit upon, and soon after we were presented with two large dishes of boiled corn and beans, after which they gave us another large dish of boiled dried meat, but very few of us could eat of it, as it had too strong a taste and smell.[1]

231 After some other details which we omit, Harvey writes that
342 when night came: "One young man brought in our horses, and put them in the same hut along with us, upon the right hand, on entering, and ourselves upon the left; a space was enclosed with a railing to keep them within bounds. This custom causes their habitations to have a very disagreeable and offensive smell. This precaution of theirs is to keep the horses from being stolen by the Assiniboines, or other enemies, who are frequently lurking about the village.

515 "Towards evening, having gone down to the river side, I
●291 observed the custom of washing themselves in the Missouri. Both men and women make it a rule, every morning and evening, to go down to the river, and wash for some time; the men make use of the clay to wash their hair, which answers the purpose of soap to take out the white and red earth with which they daub it, after having washed. Modesty in the female sex appears to be a virtue they are unacquainted with. They wear a kind of leather shift which reaches down to the calves of their legs. This they slip off some distance from the shore, and walk very deliberately into the water entirely naked, in the presence of old and young who seem not to pay any attention to them. * * * * * The men make use of[2] no other covering, in the summer season, than these buffalo robes, and even these are seldom worn within doors, and only thrown on when they go out to visit or walk about the village.
[352] Both sexes sleep naked. Their beds are raised about two feet from the ground, and hung around with dressed skins. In summer they seldom use any coverings at night, but lay like so many brutes." * * * * *[2] Mr. Henry gives a description of their lascivious dances which is too indelicate to publish. He writes under date of:

252 "Sunday, July 20th. At daybreak we were all up, and I
262 took a walk down to the river, where I observed the same cer-
352 emony of washing as last evening, with as little reserve as
512 before. Our host on our return presented us with some dried
412 meat, and soon after a dish of corn and beans, but as it is not seasoned with any kind of grease or fat, after the first meal it has a very insipid taste. The corn is generally pounded or bruised in a wooden mortar, which is fixed fast and firm in the ground, in one corner of the hut, and this is the first work performed by the women in the morning.

[1] [Category 116, p. 325.-A] [2] [Category 116, p. 326.-A]